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PROCEEDINGS  
OF  
THE ROYAL IRISH ACADEMY.

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April 27.

REV. HUMPHREY LLOYD, D. D., President, in the  
Chair.

Dr. Todd gave an account of an Irish Manuscript pre-  
served in the Royal Library, Paris. Ancien Fond. No. 8175.

After refuting the conjecture of M. Champollion Figeac,  
that this is the identical volume which was sent from Bre-  
tagne by M. de Robien to Paris, for the use of the Benedic-  
tine authors of the *Nouveau Traité de Diplomatique*, Dr.  
Todd proceeded to give an account of the contents of the man-  
uscript.

It is a parchment volume, containing now 117 leaves small  
folio, or what modern booksellers would perhaps call imperial  
octavo size. It was found by the Revolutionary Commis-  
sioners, during the French Republic, in some house in Paris,  
and by them deposited in the National Library, as is attested  
by a curious note inserted in the volume, in the handwriting  
of M. Villebrune, then Librarian or Conservator of that Insti-  
tution. Of its previous history nothing is known, except what  
may be gathered from a few entries made by the original scribes  
and some of its possessors.

The volume may be divided into seven portions, which  
are, in fact, different works, having been written by different  
scribes, and at different times, although now bound together.  
These are :

I. A book written by William Mac an Legha, some sheets of which are misplaced by the binder. The book, however, when this error is corrected, will be found to be quite perfect, and contains ten tracts, viz. :

1. The History of the Children of Israel. A note at the end tells us, that this work was transcribed in the year 1473, in the space of two summer days ; and that it was written by William Mac an Legha, at Cluan Lorg, in the house of Cormac O'Betnachan.

2. The History of King Solomon.

3. A Tract against defiling or profaning Churches.

4. A Legend of Hell and its Torments, entitled *Tenga brenua*, “The Eternal new Tongue.”

5. A Legend describing the Condition of Enoch and Elias in Heaven, entitled, *Oa bpon pláca nime*, “The two sorrowful ones of the Kingdom of Heaven.”

6. A Legend of a holy Monk and a Woman who went to him for Confession.

7. A Legend of two Children, one Jewish, the other Christian.

8. A Legend of an Eastern Woman and her Child.

9. A Legend of St. Brendan.

10. The Reasons for making Friday a Day of Fasting.

II. The second book bound up in the volume is stated to have been written by Flathri (who calls himself *m̄ tpuag*, “the wretch, or miserable”) for Donogh, son of Brien Mac Conor O’Brien, who must have been the same as Brien Duff, son of Brien O’Brien of the battle of Nenagh, who was the first of that branch of the O’Brien family who settled in the Castle of Carrig O’Gonnell, County Limerick, about 1449 ; and, therefore, it follows that this portion of the MS. must have been transcribed after that year. The Book of Flathri contains the following tracts :

1. *Charta humani Generis, seu Speculum Peccatoris.*

2. A Tract entitled *Ópnus gnaða Óe*, “Stimulus amoris Dei.”

3. A Tract on Alms.

4. A Dialogue between the Body and the Soul. It is at the end of this that Flathri gives us the information above stated, from which we learn that he was the writer of the volume. And the following tracts seem to be also in his hand :

5. A Legend of the Virgin Mary. This is imperfect, some leaves being lost between what are now fols. 14 and 15 of the MS.

6. A Tract entitled *Do þeir procepta*, " Of the Rule of Preaching."

7. A curious Tract on the institution of the Festival of All Saint's Day.

8. On the Miracles attending the birth of our Saviour.

9. A Sermon on the Text, " *Intrate per angustum portam.*"

10. The history of the Right of spiritual Direction of the Men of Ireland.

11. On the Virtues of Faith, Chastity, Humility, Charity, Fortitude, and Temperance.

At the end of this are notes in Irish, in different hands, giving two different calculations of the number of leaves in the volume. One of these states that it contains six score (which is corrected by another hand to seven score) leaves and one. But a later entry makes the number seven score, and a still later note adds, " and three leaves over."

We gain but little information from this note : because it must always be uncertain whether it refers to the whole volume, or only to that part of it which was written by Flathri for Donogh O'Brien. If it refers to the whole volume, the loss sustained since the seventeenth century, when the note appears to have been written, will amount to twenty-three leaves. If only to the book of Flathri, the loss will be 130 leaves. Let us hope, therefore, that the note related to the entire volume, which is, perhaps, the more probable supposition. There is also another uncertainty attaching itself to the Irish mode of counting by scores, for it was very common

to count six score to the hundred ; and it is curious that if we count the volume so, the number of leaves it now contains will be exactly seven score and one ; so that, on this supposition, the volume has remained uninjured for the last two hundred years.

III. The next part is a collection of the Lives of Saints, not all in the same hand. The name of the scribe is not given, but the great mass of this part of the manuscript appears to be in the hand of William Mac an Legha. It contains the following tracts :

1. Life of St. Maighnen, Abbot and Founder of Kilmainham, near Dublin.
2. Life of St. Mochua, founder of the Church of Timohue, in the Queen's County.
3. Life of St. Senan, of Scattery Island, in the mouth of the Shannon.
4. Life of St. George.
5. Life of St. Gregory the Great.
6. Life of St. Longinus, who pierced our Saviour's side on the Cross, and became blind in consequence, but was converted to Christianity.
7. Life of St. Julian.
8. Life of the four Donalds. A Legend, which begins by telling us of three students who came from the diocese of Connor to be educated by Maolsuthan O Carroll, of the Eoghnacht of Loch Lein, and abbot of Inisfallen in the Lake of Killarney. This Maolsuthan, the story tells us, was spiritual director to Brien, son of Kennedy, i. e. to Brien Boru.
9. A Legend of Nicomedes, or Joseph of Arimathea.
10. Life of St. Columba or Columbkille. Followed by the curious legend of the saint, whilst he resided in the island of Aran in the bay of Galway : a tract of which we know no other copy.
11. The Legend of the Seven Sleepers. This tract ends imperfect, some leaves being lost, between fol. 57 and 58 of the manuscript.

IV. The next portion of the volume contains three theological treatises :

1. A Sermon on the verse *Novet in principio vigoris mei*. The initial letter N (which M. Champollion has mistaken for F) is illuminated in red and ornamented, shewing that here began a distinct book, which afterwards came to be bound up with the rest, but has no other connexion with it. A facsimile of the beginning of this Sermon is given by MM. Champollion and Silvestre, in the *Palæographie Universelle*.

2. Some Letters (apparently of Pope Innocent III.), translated into Irish.

3. A Dialogue between the Body and the Soul. This is the same tract of which another copy occurs also in this volume, in the portion of it written by Flathri for Donogh O'Brien. This is probably the original, for a note at the beginning of it tells us that it was translated into Irish by William Maguibhne [Mac Gawney], and that Daniel O'Connell induced him to do so in the year of our Lord 1443. The tract is imperfect, some leaves being lost between fol. 73 and fol. 74.

V. Then follows another collection of Lives of Saints, containing three lives : this is the oldest portion of the MS. and is unfortunately imperfect at the beginning. It appears from the handwriting (for no other means remain of determining its age), to have been written in the 14th, or beginning of the 15th century. It contains—

1. A fragment of the Life of St. Patrick, imperfect at the beginning.

2. The Life of St. Bridgit.

3. The Life of St. Brendan, imperfect in the middle ; the defect is supplied, however, by a more recent hand : so that the tract is complete, although not in its original state.

VI. Next follow two tracts, written, as appears from a note at the end, by Mailechlain, son of Illan Mac an Legha, for Donogh, son of Brien Duff O'Brien, “the head of the

hospitability and munificence of the English and Irish of Ireland (Dall 7 Dáidel nEipend), the year in which the son of the Earl of Ormond was treacherously killed by the Butlers." The son of the Earl of Ormond here mentioned, was probably James, commonly called Black James, natural son of James, fifth Earl of Ormond, who was slain by Sir Pierce Butler, between Dunmore and Kilkenny, March 17, 1518. The tracts are—

1. An ancient Exposition of the Lord's Prayer.
2. An Account of the Destruction of Jerusalem, entitled "The Avenging of the Blood of Christ"

VII. A miscellaneous collection of Theological Tracts, containing

1. The Vision of St. Adamnan.
2. An Account of the King of the Medes and Persians.
3. Liber Sententiarum. A fac simile of part of this Treatise is given by M. Champollion in his *Palæographie Universelle*. It consists of nineteen chapters.
4. A Treatise on Repentance.
5. A Tract entitled, *Dleo Michil lep m beirt*, "Michael's Combat with the Monster."
6. A Tract entitled, "The Ambition of the Angel, and the banishment of Adam out of Paradise."
7. A very short Tract, without title, on the same subject. On the lower margin the transcriber has written in Irish, "I have not found any more of this narrative to write;" so that it is probably incomplete.
8. A Tract entitled, "Words on the Sacrament:" This is a sermon or theological discourse on the Lord's Supper. At the end is this note: "I, John, son of the Earl of Desmond, wrote this at Carrig o Gonnell (a Cappaig o Connell) in order to assist my companion, and faithful tutor, Mailechloin Mac Illion." This was probably John, son of Thomas, Earl of Desmond, who died 1536.
9. A Tract entitled, "History of the Monks of Egypt."

The remaining pages of the volume contain only some scribbling of no importance or interest.

Mr. Huband Smith exhibited to the Academy a "rubbing" taken from the tombstone of William O'Byrne (A.D. 1569), in the cathedral of Old Leighlin, county of Carlow.

This tombstone has been noticed but slightly in the "History and Antiquities of the County of Carlow," by John Ryan, Esq., published in 1833, from which Mr. Smith read a passage (pp. 344 and 345), in which a few words of the inscription are given, so as to identify the stone, which is said to be "generally reputed, even by men of education, to be that of a Bishop Kavanagh," but the writer professes his "inability to decipher the entire," and adds, that he "could not discover the exact year inscribed on the tomb."

The rubbing, now exhibited by Mr. Smith, was made by Mr. Robert J. Gabbett, of Cahirmoyle, County of Limerick, and the inscription, as deciphered from this rubbing, is as follows :

Hic jacet Willielmus obrin filius inominati filii Willielmi filii David russ Generosus de Corraloske et ballenebrenagh ac burgensis Veteris Leghleniensis—obit xvi. die mensis Junii A<sup>o</sup>. d<sup>i</sup>. M. cccc<sup>o</sup>. lxix. et e<sup>r</sup>ius Uxor<sup>s</sup> Winna Kewanagh filia Maurici filii donati ( ) monens qui obiit . . . . die mensis . . . . A<sup>o</sup>. d<sup>i</sup>. M. cccc. . . . Quorum animabus propicietur deus. Amen.

Several contractions occur in the inscription, which, however, are easily filled up; a few letters also are wanting on the edge of the stone, which Mr. Smith had little doubt he supplied correctly from the context. The only word he was unable to read was the title, or designation, as he supposed, following the name of Donatus, or Donogh Kavanagh, and ending in the dissyllable "monens." Blanks are left on the stone for the exact date of the decease of Winna Kavanagh,